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VOLUME XIII.

NUMBER 4.

THE

**BATES STUDENT.**

*Animo et Labore.*

✦ APRIL, 1885. ✦

Published by the Class of '86,

BATES COLLEGE.

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THE  
BATES STUDENT.

VOL. XIII.

APRIL, 1885.

No. 4.

**Bates Student.**

A MAGAZINE PUBLISHED EVERY MONTH DURING THE  
COLLEGIATE YEAR BY THE

CLASS OF '86, BATES COLLEGE.

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**EDITORIAL.**

WE give, in the present number, the article in favor of Greek-Letter Societies promised in our last, thus presenting in the columns of our publication some arguments relative to these fraternities, *pro* and *con*.

Now we desire also to devote one or two pages in our next issue to the opinions of our students upon this subject. To this end we request all who are interested in it to briefly write out their opinions and deposit them in the STUDENT mail box as early as May 10th. We desire also signatures, not for publication, but for our own convenience. We repeat our earnest request that all will commit themselves upon this matter.

We fear that the apparent indifference among the students in regard to the choice of an orator for the literary societies at Commencement needs a little reproof. For several years past so little interest has been shown in this matter that the Faculty and graduating class have been compelled to make the necessary arrangements themselves. As this is a matter which does not directly concern them, they would doubtless feel relieved if the societies would take the matter in hand.

Of course the success of this lecture depends almost altogether on the reputation of the lecturer, and hence the matter should have been attended to earlier in the season, as the most attractive speakers are likely to be elsewhere engaged. By exercising care in this choice, the lecture can be made more of a success than it has usually been. The success of the course of lectures in this city, this spring, has shown how attractive a good speaker is anywhere. By selecting one of the prominent orators of the day, this lecture can be made one of the most interesting of the Commencement exercises, and also, by careful management, can be made a source of profit. Now this is a duty which belongs to the literary societies and should not be neglected. We would advise the appointment of a joint committee to act on this matter immediately.

During the past few weeks, considerable interest has been manifested in the gymnasium, and several of the students are pursuing a regular course of gymnastics. This is a most wise plan, and one which all would do well to adopt. The average student visits the gymnasium, occasionally, when he does not feel too lazy, and, after taking a few violent turns on the bar or straining himself with the heavy weights, he goes away feeling as though he had taken exercise enough for a week.

Of course we all understand that gradual, systematic training is necessary for the best health and greatest strength, but few have the patience to gradually acquire strength, the majority

wish to lift the ox at first. Violent and straining exercise, taken, as it often is, directly after dinner is worse than none, since it has a depressing rather than an enlivening influence on one's mind.

It would be a great advantage to have a regular instructor in the gymnasium, but since we have none, all should use some discretion regarding their exercise. Although much has been spoken and written about the necessity of physical in connection with mental labor, yet it is to be understood that all exercise should be in proportion to one's strength.

The value to students of such lectures as those just delivered by Stoddard, in Lewiston, should not be overlooked. His lectures of "Marie Antoinette" and "The Reign of Terror" were especially valuable to the student of history. Public lectures are too often looked upon as a means of amusement only. But this should not be. There is no reason why the popular lecture-room should not be a school to-day as truly as in the days of Plato and Aristotle. The efficiency of such schools was well attested in those days by the eminence gained by some of the pupils that listened at their feet. We must either admit that the human race is degenerating, that the mind of man is not now susceptible enough to retain ideas without long study over them, or we must admit that lectures would be highly beneficial to the community at large.

Certainly, by the aid of the modern stereopticon and the improved methods

of its management, the polished lecturer of to-day ought to be able to "lead out" the minds of a nineteenth century audience as effectually as the mere words of a Plato. Illustrations are even more potent than words in making lasting impressions upon the mind. Such impressions serve as landmarks to the student, whether they be in science or history.

It is reported that Stoddard has been engaged for a course of lectures in Lewiston next season. We hope that a long course will be arranged for that time, which shall include him and many others eminent on the platform.

All eyes are turned toward the East, awaiting the issue of England's controversy with Russia. The nature of the late disasters in the Soudan had enlisted our sympathies, and we now wait, not merely with curiosity, but with somewhat of anxiety for the prosperity of our Mother-land. Should she become implicated in a war with Russia, her burdens will indeed be heavy.

Russia is evidently the aggressor, and without provocation, but it is not difficult to trace the motive. Long has she coveted that brightest jewel of the Levant, the Golden Horn with its city of Constantine, but thus far her efforts to secure this have proved abortive. It is easy to imagine that now she reaches forth the hand again to grasp the prize. For, with her almost inexhaustible resources, while England is still perplexed with her Egyptian failures, Russia can force her to apply her power to the protection of the Afghan

boundaries, and then herself fall upon the Dardanelles. We doubt not that herein lies the most potent reason for Russia's aggressive movement. Then, too, it may be supposed, from Russia's insatiate thirst for territorial aggrandizement, that the Czar turns covetous glances toward the Queen's Indian realms.

But whatever may be ultimately the objective point, Russia hastily and with secrecy perfects arrangements for present hostilities on the Afghan border; England with unaccountable tardiness, and with utmost openness in all her movements, takes only such measures as are absolutely essential to maintain the national honor, and hopes for a peaceful adjustment of the trouble. The delay may cost her dearly.

In the event of war, there can be little doubt that the peace of all Europe will be disturbed. While their mercantile interests must suffer, increased prosperity will doubtless accrue to our own. Yet sincerely do we hope that such an upheaval of all Europe as this trouble threatens may be averted.

It is a well-recognized principle that methodical labor is necessary for the successful accomplishment of any enterprise. In the world of business the man who succeeds is he who calmly considers the work to be done, carefully matures his plan, develops a system applicable to his particular kind of business and then bends all his energies to carry out his plans and system; the man who fails is he who undertakes his work without considering it in all its relations, who lays no

plans, forms no system of labor, but rushes on with sublime faith that "all will come out right."

If this is true of physical employments, much more must it apply to intellectual pursuits. A man may have a mind of extraordinary power, may even have that subtle element called genius, yet if that genius be not guided by system, but resembles the flame of a candle flickering in the wind, he will not attain the highest degree of success; while his neighbor, who possesses a mind perhaps much inferior, but who enters upon his work thoughtfully and methodically will in the course of years attain eminence and honor. Recognizing this principle, every person at the commencement of life should strive to cultivate habits of planning and systematizing his work. Especially should the student, who is laying the foundation of future usefulness and success, be careful not to neglect this important consideration.

Yet how few make any systematic arrangement of work. Many secure no proper distribution of time, or, if secured, allow the least trifle to disarrange their plans. The majority, perhaps, have some idea of the amount of time that must be bestowed upon the respective lessons, yet this idea is generally derived from the length of time between recitations, and not from a consideration of the relative importance of the studies pursued. Still smaller is the number of those who know *how to study*. Many pass through the whole educational course, from primary to post-graduate, without learn-

ing the best methods of applying themselves to any study. This is chargeable partly to the student, partly to the course pursued. The student is blameworthy, because he does not try to discover the true way, the course is blameworthy because it does not present instruction in this prime essential to a complete education.

How is it with the majority of curriculums? The student on entering college is confronted with an imposing list of studies wholly new to him, and in surmounting this formidable array he must pursue an untrodden path. Yet he receives no instruction as to how he may derive the most benefit from the time and labor spent, no one explains to him the relative importance of the studies he is to pursue. The mental food is placed before him and he is invited to partake; he can masticate this food or receive it whole, as he pleases, and no one shows him the advantage of either method.

This should not be so. The most that can be hoped for in any educational course is to obtain a primary knowledge of the various studies and to fit one to pursue those studies to advantage in after years. Any course, then, that fails to teach one *how to study*, fails to present the most important part of an education.

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The young man who goes through college to get his diploma, or to stand high in his class, has a wrong idea of the primary object of a college course.

The student whose highest aim is to get a diploma, is wanting in manly self-reliance. He lacks confidence in

his own resources. He has not the power of mind to put down and overcome opposing forces, nor the stability to maintain a firm and enduring self-possession, because he feels himself incapable of facing the stern realities of active life, unless he provides some artificial means from which he expects support.

He devotes four years of his life to obtain that which, in itself, is worthless, rather than laboring each day for the purpose of fitting himself to be more useful to the world.

We can hardly believe any one would take a college course simply to receive a diploma, but that some students are inclined to prize their parchments, at the exclusion of other and more important things in the course, cannot be denied. Such a tendency is injurious to the student, because, inasmuch as he labors to obtain a false or imaginary reward, he ceases to receive the real benefit of the course.

In regard to high standing in the class, it is certainly commendable for a student to stand high, provided he can do so with fair and honest work. But when he refuses to understand the true object of college discipline, and studies mainly with a view of getting high rank, he is injuring himself more than any one else. He soon fails to realize the true object of study; his mind is hindered from growth; he is successful in two things alone—plugging for recitation, and cramming for examination.

No greater evil can come to a student than to unconsciously fall into such a greedy and narrow rut as plug-

ging for rank. If one takes this for his highest purpose from the first, he is to be pitied, and if efforts fail "to turn him from the error of his way," his loss to the world as an educated man is to be lamented.

It is not our purpose to discuss the "ranking system" here; we simply mention the abuse that may be made of it.

But few enter college, except with a high notion of their improvement while pursuing the course. Let no one be unconsciously enticed by the evil allurements that may be tempting to him for the gratification of any selfish end, but use his opportunities in a way that shall be for his highest improvement and best good.

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LITERARY.

TO THE SONG SPARROW.

By —, '86.

Melodious bird of spring  
That first from lethargy wakes  
The dumb, cold winter air,  
Delight to man dost bring,  
His heart thy joy partakes  
And drops its every care.

Thou art a bond to him  
That summer soon will come.  
A song so blithe and gay  
Tells not of winter grim,  
But lands of grape and plum—  
'Tis a wooing roundelay.

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THE RELATION OF CULTURE  
AND RELIGION.

By E. R. C., '84.

MUCH of our modern culture is either indifferent or openly hostile to religion. Too often our cultured men are skeptics who doubt, or athe-



ists who deny, the truths of revelation. The belief is current with many, that the superstitions of religion are incompatible with true culture. A person who is considered liberal in his views, may have any or no religious belief. Supreme indifference to religion is a sign of advanced thought. What men are pleased to call religious faith, is a species of mental insanity, a disease of the intellect, says the cultured doubter, and not a few believe him.

Young men reared in Christian homes, upon entering the seminary and the college, often fall into the ranks of those who make religion a jest and a scoff. Many a student seems to feel that he is more of a man if he is known as an infidel, or an atheist. For the uncultured, religion is well enough, but the cultured mind outgrows it.

In a congress of German students, held not long since, the speakers, amid intense enthusiasm, declared for atheism. Two-thirds of the students in American colleges are not Christians. Conversions in college are the exception. The number of graduates who enter the ministry is constantly decreasing.

A narrow view of religion and a false theory of culture have been the chief causes. The former has often exercised a spiritual despotism over men's minds. Instead of light, it has brought darkness; instead of freedom, bondage. It has sometimes made men narrow, bigoted, superstitious. The great Pascal, so eminent for his piety, thought religion demanded that he wear an iron

collar next his skin, as a means of discipline. Puritanism suppressed in human nature everything that savored of the earthly. As men have come to think, they have naturally rebelled against this spiritual despotism. A reaction set in against religion, and as in all reactions, it tended toward the opposite extreme. Not content with rejecting the false, it has rather tended to reject false and true together.

Again, a false theory of culture has often prevailed. Two theories of culture have been advanced, neither of which is sufficient; one represented by Matthew Arnold's "literary culture," the other by Prof. Huxley's "scientific culture." The literary theory subordinates religion to culture, making culture an end, and religion a means, while the scientific theory excludes religion altogether.

A culture based on either of these theories is not true culture, since it leaves the person partially undeveloped. An ideal culture is a training and finishing of the whole man, physical, intellectual, spiritual. To develop one part and neglect another is unnatural. Culture of the body alone gives us the prize-fighter; culture of the mind alone gives us the cynic; culture of the spirit alone gives us the fanatic. The culture of all—body, mind, and spirit, gives us men. The development of one part of the body to the neglect of another, will never make an athlete; no more will the culture of the intellectual, to the neglect of the spiritual, make a man.

Further than this, we are under a moral obligation to cultivate the relig-

ious side of our nature, and no theory of culture is to be admitted, in which this is not recognized. If the desires for both religion and culture are legitimate, it is not reasonable to suppose that one is designed to exist to the exclusion of the other. If the capacities for intellectual and spiritual culture are God-given powers, and if all men have both, it must be that all men are expected to develop both. Not only may they harmonize, but they *must* harmonize. Not only may we develop both, but we *must* develop both. If we are under an obligation to develop one, we are under an obligation to develop the other.

The proper attitude of culture and religion toward each other, is one of perfect harmony. Each needs the other. Religion cannot say to culture, I have no need of thee; nor culture say to religion, I have no need of thee. Without culture, religion may be narrow, bigoted, superstitious. Without religion, culture may be proud, arrogant, self-assertive. Religion is refined and expanded by culture, while culture is chastened and purified by religion. Religion accepts faith, which alone may make a man credulous, ready to accept everything, while culture demands facts, which may make a man skeptical, ready to deny everything. The best result is experienced only when each receives due attention, and so holds in check the evil tendencies of the other.

Nor is simple harmony the true relation between the two. Evidently one is subordinate to the other, and bears to it the relation of means to

end. Is culture an end, and religion one of the means, or is religion an end, and culture a means—which is principal, and which subordinate? If the Bible is true, and if the religious instinct common to the whole human race is to be trusted, then we must believe that the present is but a probationary state for the future, that we are to exist hereafter, and that the state of that existence depends, in some manner, upon the preparation made in the present life. If this be so, then, since our religious nature is the part of our being having the most at stake, its culture must be of the most importance; so that a true culture, one that properly develops the whole man, must give to religion the principal place. The whole teaching of revealed religion is to the effect that the development of the spiritual life is absolutely essential to preparation for the future.

Man's own nature is imperative on this point. All are conscious of a spiritual nature, demanding a development higher than intellectual culture can ensure. There is not a person of mature years, who does not feel within himself the capacity for spiritual progress,—who does not feel a desire, amounting at times to a longing, for something better—a craving of the spiritual nature for satisfaction.

What then are we to believe,—that God has given us this religious nature to deceive us, or that it is what it appears to be—the most important part of our being, the proper development of which is the whole end of our present existence?

That men should be conscious of this desire for spiritual culture, and still refuse to gratify it, is unnatural, and those who persist in it must be making a serious mistake. Cultured scoffers, infidels, and atheists cannot be honest; they are not true to the admonitions of their better self. A person thus at variance with his own nature is not at peace with himself, and cannot be satisfied.

It has been said that there can be no natural harmony between the two. Extremists on the one hand say, that the system of revealed religion cannot stand before the advance of science; and on the other, that culture is fatal to spirituality.

Religion has nothing to fear from the progress of true science, but rather much to gain. A scientific truth can never overthrow a religious truth, for one truth can never antagonize another; rather will it help to establish it, and so furnish proof doubly positive. The true, in both religion and science, will stand; the false may as well go. It is to be hoped that the defenders of each may learn to search more after truth, let it strike where it will, and less after matter for controversy.

The idea that culture is necessarily fatal to spirituality, is an error. A single example of a man, eminent for both culture and piety, disproves it, while the fact is that a host of truly cultured men have furnished noble examples of practical piety. True, as many become more cultured, they do become less spiritual; but it does not follow that we ought to cultivate the

intellect less, but it does prove that we ought at the same times, to cultivate the spiritual more. Intellectual culture need be fatal to spirituality only as one allows it to take the place of the latter. Of course if one chooses to give exclusive attention to the cultivation of the intellect, he can expect to make no advancement spiritually; but this will be the result of choice, and not of necessity.

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### SEEDS.

By J. H. J., '88.

In the days of closing autumn,  
When the fallen leaves lay dead;  
While the haze of Indian summer  
Settled drearily o'erhead,

As it winged its journey southward  
Through the chill October blast,  
On a lonely island, something,  
Aimlessly a sparrow cast.

'Twas a seed, and in the spring-time  
From its cradle by the sea,  
Wakened by the dews and rain drops,  
Reared its head, an infant tree;

Rose, and in its station flourished;  
Grew and spread its branches wide;  
By its fruit sustained a sailor  
Lost upon the cruel tide.

Thus kind words and gentle warnings,  
Though they seem but idle breath,  
Seeds, once sown though then forgotten,  
May redeem a soul from death.

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### "TO THINE OWN SELF BE TRUE."

By C. A. W., '85.

THE forces of nature impress us with their grandeur and irresistible power. Who has not wondered at the secret power of the oak, whereby it withstands the vicissitudes of climate, and the recurring wars of the

elements? Who has not beheld with wonder and admiration the continuous and irresistible flow of a mighty river, as it sweeps onward to the sea? These are not artificial forces; their causes lie hidden in the bosom of nature. The oak must take root in a native soil, in which are the very elements ready to be elaborated into a mighty tree. The majestic river is fed by a thousand springs, whose sources are securely locked in the bowels of the earth.

Are these natural phenomena without meaning to us? Do they not suggest man's resources? As in the onward stream, the strength of man, if strength he possess, is native. The springs of power must be in the soul.

We spend years in the classic atmosphere of universities; we feed upon the teachings of inspired men; we drink at the well-spring of the accumulated knowledge and wisdom of ages. To what purpose? Few of us become philosophers. Few, indeed, become inspired with a noble calling. Most leave the university essentially as they entered. Nothing is clearer than that the achievements of a man remain his achievements eternally. The real absolutely refuses to be imitated. We cannot adopt, at will, the thoughts and feelings of other men.

Where then is stored the material for our growth? Within. The lives and teachings of other men will aid us only as they touch responsive chords within ourselves: only as they make us *feel*, and feel earnestly enough to act.

Here then are our grandest possibilities, wrapped and woven in our very being. Here are wrought a man's noblest achievements and greatest triumphs.

But overshadowing these grand possibilities are countless illusions to lure the youth from all that is real and abiding; and these, in the lives of most men, furnish the motive power. Truly life is tragic. Behold all building in the eyes of others, and leaving the germ of truth within neglected and forgotten! The pages of history are strewn with the colossal wrecks of men that have built thus. Behold Wolsey, rearing a structure that almost reached high heaven, with its peaks of power and influence! Behold a little later the heap of ruins! He builded not well; he ignored the truth within. Recall his words. "Had I but served God as diligently as I have served the king, he would not have given me over in my gray hairs." What more tragic thing than the remorse of a misdirected life! Build well; build from within outward. Look to the foundation; examine every stone and its bearing. Be not too much concerned with speed; satisfy yourself that the work done will stand the test of time. The structure is for eternity.

Noble examples there have been of real greatness; the greatness of sincerity and earnestness. Think you that Socrates viewed life as a game, an idle play? His career savors of reality. In the midst of a polytheistic civilization, he taught Nature's truths. Unappreciated, jeered at, satirized in public plays, he held on his way, pro-

claimed the truth within, and at last, not grudgingly, paid the price of boldness with his life. Read the lives of Luther and Schiller, Oliver Cromwell and Sir Thomas More, or of our own Longfellow and Emerson. These exhale an inspiration for the youth as pure as the breath of heaven. The lives of such men, as well as the voice within, attest the reality of life.

Illusions there are innumerable; but the golden kernel exists for the patient and honest. Strip away the illusive husks of appearance. Feed on the real, the eternal. Everything is reflected from the mind. Beware of the picture that may greet old age. The colors are a man's own; the man his own artist. Be what you seem to be, and be somewhat worthy.

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#### THE SNOW-DROP.

By A. E. V., '86.

A beautiful bud  
Peeping from out the snow.  
Emblem of summer  
Out of winter would grow.

A pure young life  
Tarried but lately here. •  
Angel of Heaven  
Out of death will appear.

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#### IDEAS AND INSTITUTIONS.

By W. D. W., '84.

**E**VERY institution has its origin in an idea. When Milton sings of "a new created world answering to God's idea," in his conception, the infinite worlds, revolving in faultless adjustment through countless ages, are but divine institutions evolved from divine ideas.

The universe existed first in the mind of God; and man finds his prototype in God. For whatever institutions human genius has founded, whether to meet existing needs or to develop supposed qualities and powers, their models were first engraved on the tablet of some man's intellect.

Twenty-five centuries ago, the Grecian commonwealth was in a state of confusion, and seemed about to perish by the disintegration of its own elements. When the councilors of that famous little State were searching day and night, for a remedy that should heal the gaping wounds, and quiet the overwrought nerves of the body politic, Solon, of Athens, was equal to the emergency. He saw, in his mind's eye, a country where neither one man nor a few men wielded, at pleasure, the destinies of the nation; but a country where all men, composing the State and supporting the State, had equal voices in controlling the State. From that single idea was evolved the first system of popular government, recorded in the world's history.

This new institution, however, was not confined within the narrow limits of Greece. It grew and spread in all directions; it stamped its everlasting impress upon every nation of Europe. Nay, it continued to grow until the continent of Europe was not large enough to contain it. It crossed the Atlantic; struck root in American soil, where it has outgrown and overshadowed all other institutions. For, in theory and in practice, ours is "a government of the people, for the people, and by the people."

The wise Athenian law giver may be forgotten; indeed, in many lands, he may be unheard of. But where shall we find a people who have not heard of a republican government?

Matthew Arnold, one of England's great thinkers, it is true, criticises severely what he considers our overweening pride. Yet, unless the signs of the times be misleading, long after the English Constitution shall have become an empty name, our cherished American institutions will be in their glory.

At the beginning of the present century, while three young students of Williams College were congratulating themselves on the privilege of living in a Christian land,—rejoicing in the benefits of a Christian civilization,—there arose before their minds a picture of a land without the Bible. There appeared the untaught millions of earth, groping in darkness, feeling, through forms of wood and stone, if perchance they might find out God. Then those young men formed an idea of America, as the central luminary, from which should radiate the pencils of Christian light, to dispel the darkness of every heathen land; of America, as the central source from which the gospel truth should be borne to every benighted people. Here was the embryo of an American Foreign Missionary Society, that great organization, through whose agency “the wilderness—less than three generations ago, a vast moral waste of howling savages—is being made to bud and blossom with the institutions of Christian civilization.” These are simple

examples, illustrating the general rule by which the human family has been transformed from the primitive stages of barbarism, to the highest types of civilization and enlightenment.

It will be found that law, government, art, systems of philosophy and education, all the forms in which our domestic, social, and religious life exhibit their manifold characteristics, are but the crystallization of ideas.

Hence he who would understand the past, or act wisely his part in the present, should study faithfully the primal ideas to which all human institutions owe their being and structure. Whether the next generation shall make any improvement on the present, depends upon the nature and extent of the training the youth of to-day receive. In order that unsound and ruinous theories shall be detected and suppressed, and none but progressive and ennobling ideas shall ripen into institutions, and become regulative and ruling forces in society, they need to be judged by a standard that history alone can furnish.

True, it is the work of a few master minds to give to the world new objects of thought. But it is the duty of every man to assist in promoting and developing right ideas. Sadly deficient is the education of that man—blank indeed is the life of that man who has not so much as lent himself to the service of ideas.

He who would accomplish anything that has been delegated to human intelligence, he who would make the smallest addition to the growth, development, and elevation of the race, must, at

least, be a promoter of ideas. He who would fulfill the highest destiny decreed to intellectual power, and become the founder of a new institution, must be the author of a new idea.

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### SIR GONDEBERT,

A LEGEND OF THE LILY.

By C. W. M., '77.

In her proud castle, by the Rhine,  
Dwelt Lady Hildegarde;  
'Mongst all the knights, Sir Gondebert  
Was first in her regard.

When with his knights he rode away  
To war in the-Holy Land,  
He bore a banner, broidered o'er  
By Hildegarde's fair hand

With lilies, golden, white, and red  
Upon an azure field,  
And he who bore that banner forth  
Could ne'er in battle yield.

But time passed on, no tidings came  
To the lady from her knight,  
And long she mourned him 'mongst the slain  
Or captured in the fight.

A noble baron long had wooed  
And sued her for her hand,  
And so, at last, fair Hildegarde  
Yielded to his demand.

But ere the bridal, Hildegarde  
Her trusty maiden sent,  
And bade her watch from the highest tower  
For a banner, lily sprent.

E'en as they stood before the priest,  
And he was murmuring low  
The words that soon should make them one,  
The maiden ran below.

"I see a knight's train coming on,  
His pennon borne before,  
With lilies, red and white and gold,  
It is embroidered o'er."

"It is my knight," cried Hildegarde,  
"To whom I pledged my love;  
And I will marry none but him,  
Oh! help me, God above."

And so it was Sir Gondebert  
At last had won his bride,  
And ever from their donjon-tower  
That banner floated wide.

And as upon the gentle winds  
The banner fell and rose,  
It waved a welcome to its friends,  
A menace to its foes.

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### SECRET SOCIETIES.

By D. C. W., '85.

A WRITER in the March number of the *STUDENT*, says it is the testimony of many college presidents and professors, that "debating and secret societies cannot exist together; and that the debating society is invariably driven to the wall." There are few college students but what have faith enough in the doctrine of the "survival of the fittest," to conclude that if this is so, the secret society must have great advantages over the debating society. All students, indeed, who have ever had any experience with debating societies, must be mournfully aware of the almost universal tendency of such societies to die out; but it cannot be proved that secret societies are to blame for this.

To say nothing of the manifest inappropriateness of debating this question solely on Yale grounds, it can be shown that there is no truth in the assertion that debating and secret societies cannot exist together.

Leaving out Harvard and Yale,—which, in their general make-up, have much more of the University than the college,—perhaps three as typical New England colleges as can be chosen are, Dartmouth, Amherst, and Williams. It is true that at Dartmouth,

the old debating societies have died out, and the secret societies have taken their place. But here almost every one belongs to one of the fraternities, and their exercises are, in the main, not secret at all; for they have essays, debates, declamations, orations, and even prize-speaking,—which no debating society at Bates has ever attempted. But at Amherst there are seven Greek-letter societies and two debating (open) societies,—the Alexandria and the Athenæ, both founded in 1821. The membership of the first is about sixty-five or seventy, and of the latter about a hundred and twenty. This certainly does not look like driving out the debating societies.

At Williams there are two open debating societies,—the Philotechnian and the Philologist, holding meetings every Wednesday evening, at which members of secret societies, as well as neutral men, turn out. In spite of the eight Greek-letter societies, they are as prosperous, to say the least, as any debating societies at Bates, where we have no secret sister societies.

Judging from facts like these, we believe that Bates, with her longer list of students than any other college in the State, could and would support several flourishing chapters of Greek-letter fraternities, without the least detriment to the debating societies; indeed, that the two would be a benefit to each other.

The idea that men who now attend the debating-society meetings would be drawn into the chapters, and so detract from the attendance at the debating societies, is without foundation. For

many of the men who are most earnest in wishing that the secret societies might be introduced, are the men who now choose to spend their Friday evenings in their own room, with their books or friends, rather than listen to the amateur wrangling and windy arguments of extemporaneous debaters.

We do not wish, in any way, to reflect upon our literary societies or to underrate the advantages of such societies. Perhaps our societies are no more lifeless than many others; and for many young men, the opportunities they offer for debate and parliamentary practice are valuable, and should be improved: the other work, as at present conducted, amounts to but little. But the fact that there are many young men who do not find in the debating society what they want, and feel that the chapter would afford them many opportunities of which they are deprived, should be a strong argument in favor of the introduction of the fraternities.

Unlike the member of the debating society,—who feels that what is every one's business is nobody's business, and shirks all responsibility of carrying on the society, letting things run, or stop running, as it happens,—the fraternity man feels personally interested in all the matters of the society, endeavors to obtain as fellow-members, men whose friendship he cares for; and feels that in working for the society, he is not only working for the interest of the fraternity, but for his own. It may be said that the same feeling should induce the



literary-society member to faithful work, but there are many reasons why this is not the case. The literary society is large, and in a certain sense, public; it is composed of persons of various and widely-differing tastes, who care no more for each other than the interchange of mutual acquaintance; the members shift the work onto the shoulders of the officers; and, with the exception of the Presidency, none of the offices are considered as conferring enough honor to make them sought for.

The fraternity chapter, on the other hand, is small, and of picked men, drawn together by the sympathy of similar tastes and habits; simply to be asked to join a good fraternity, is considered a high honor. The chapter is not a mere organization whose members meet once a week to carry through certain literary exercises. Every member feels a close brotherly interest in every other member; and this interest extends through all their college life, and indeed afterwards.

The statement that society men care nothing for the fraternity or its members after graduating is disproved by the numbers of graduate chapters in existence and the interest manifested in forming new ones. Ex-President Arthur gave a reception to the members of his old society—Psi Upsilon—and their wives. Ex-Attorney-General Wayne McVeagh was the presiding officer at the last *A. K. E.* Convention. Gen. Joseph R. Hawley was highly pleased to be the orator at the semi-centennial of the Psi Upsilon Society. Scores of other instances might be

mentioned to show that graduates do not lose their interest in their fraternities. The following incident shows the love they bear their societies: Howard E. Ames, M.D., of the U. S. Navy, and a *Z. Ψ.* graduate of '73, accompanied the recent Greely relief expedition, as surgeon of the steamer "Bear." When the relief fleet sailed for the Northern seas, Dr. Ames carried with him a flag inscribed with the emblems of Zeta Psi, intending if the opportunity presented itself, of christening some newly-discovered island, or other locality, with the name of his honored fraternity,—a project which the expedition did not reach a latitude to make feasible.

It has been said that a membership in a Greek-letter society does not pass as "legal tender" in the world, outside of college. It certainly cannot be claimed that a membership in a debating society passes as such legal tender in any sense. But we can assert as a matter of personal knowledge, and from fraternity men who have had occasion to use it, that graduates of any society are always willing to give all the help in their power to fellows who are fresh from the old chapter halls. To say that a society pin "indicates nothing unless it be a lack of common sense in the wearer," is to say that such men as Rev. Phillips Brooks, Gov. Robinson of Massachusetts, and Gen. Joe Hawley,—all of whom were active society men, while in college, and retain their warm fraternity feeling in after years, and are earnest supporters of secret societies and their influence,—and scores of other noted

men that could be mentioned, are men who lack common sense!

The matter of expense is one wholly outside the argument, as this is entirely regulated by the members, and will, of course, correspond to their tastes and abilities.

Nothing touches a college student so quickly as anything that tends to lower his *Alma Mater* in the eyes of others. When one meets a brother student from another college, and almost invariably is asked as the first question, "What society do you belong to?" and is obliged to say that the societies are unknown at Bates, he cannot help feeling a little chagrined. We have no doubt that this fact sends many who would have come to Bates, to other colleges. We know that a large part of the undergraduates are earnestly desirous of seeing the fraternities introduced, and all of the alumni whom we have been able to see, have expressed themselves as heartily in favor of them.

In conclusion we take the liberty of quoting some passages from a private letter of a personal friend in another college, who is, it is hardly necessary to say, an active society man, and a warm admirer of secret societies and their influence:

"It seems to me that the tone and reputation of our larger and more widely-known colleges, is due in no little degree, to the influence of the Greek-letter fraternities. Certainly they supply in some degree a society—home society—to their members, and a good society does serve to correct the disagreeable traits some may come to college with. For in one's society each one is expected to speak plainly

to his associates; and the rub and wear of society life has certainly made gentlemen out of rough, uncouth fellows in what I have seen of it. . . .

. . . I believe in a society that has for its purpose the moral, social, and intellectual improvement of its members, and so far as it fails of this, in so much it is weakened. And the closer bond of friendship between fellows of different classes, certainly helps to do away with the foolish class-hatred that is often so strong in colleges.

"In many cases when alumni, of well-known fraternities, are well situated in large cities, the recent graduates, in settling in that vicinity, are sure of good social surroundings; and in Western New York, and elsewhere, the Zeta Psi badge is sufficient to admit its wearer to circles where a neutral man could not at once have admittance.

"In most colleges, boys on entering have a desire to belong to some chapter, and there is a strife always among societies for gentlemanly, intellectual, and social men who will, in their college and after lives, make good representatives of their fraternity. A premium is offered in this way for pleasant and studious Freshmen; it lifts the moral and intellectual tone of a college; for no society wants the *bums*, even if they are wealthy, or have had advantages before entering college, and all societies are anxious to secure men who are likely to be 'prize men' while in college.

"Many of the great graduates of our Greek-letter societies are warm admirers of their own chapters and their influence. . . . I believe that fathers sending their boys to a college where there is a chapter of the society to which they belonged, when they were students, feel that their boys are to be among *relatives*, and fear less for their moral welfare than they would where no society exists, and where no

one takes an interest in the boy but himself. This may not be so, however, in your co-ed. colleges, where the fair sex often get interested and interesting,—alas, too quickly!”

♦♦♦

### COMMUNICATION.

We were unable to publish this article in the March number, from lack of space.—[ED.]

NEW YORK, March 9, 1885.

*To the Editors of the Student :*

For a few days after receiving a letter from an editor of the *STUDENT*, asking me to contribute an article to the March number of the magazine, I was somewhat puzzled to decide upon a fitting subject. I had nearly concluded to attempt a review of Cross' "Life of George Eliot," published recently, when it occurred to me that perhaps, in view of the interest which a number of the students and graduates of Bates have taken in journalism, a few words on that subject might prove acceptable to your readers.

In a letter to the *STUDENT*, written more than a year ago, I dwelt at some length upon the newspaper cut-rate war, which was then raging. The *Times* had thrown down the gauntlet of battle to its contemporaries, by reducing its price from four to two cents. The *Tribune* ran up its flag, on which was written, "three cents," and the *Herald* soon joined in the fight by putting down its price from three to two cents.

It is now nearly a year and a half since the war began. What has been the result of the cutting in rates? The *Times* has doubled its circulation, but is not paying as well as it did before

the reduction was made. The *Tribune* has not been so prosperous since Horace Greeley, through its columns, molded public opinion, and thus influenced legislation at Albany and Washington. The *Herald*, on the other hand, has suffered severely. Not only has its circulation fallen off fully one-third, but its advertising business, which, up to the time of the reduction, was fully three times greater than that of any other paper in the city, has dwindled away to less than one-half its former magnitude. Mr. James Gordon Bennett is alone responsible for this change in the *Herald's* fortunes. Had he allowed the news dealers a fair rate of profit, when he changed the price of his paper, the *Herald* would, without doubt, still lead all the newspapers in New York, in the matter of circulation and advertising patronage. The news dealers were formerly allowed one-half a cent on every copy sold. When the change was made, he told the dealers they would be allowed only one-quarter of a cent profit. The news dealers, in reply, informed Mr. Bennett that unless they were allowed to make half a cent on a copy, they would put the price back to three cents. They held mass meetings in Cooper Union, paraded the streets in torch-light processions, and in various other ways, expressed their determination to hold out against Mr. Bennett. Finding that the news dealers were too strong for him, the editor of the *Herald* established a delivery system of his own, under the direction of Mr. George F. Williams. News stands were put up all over the city, and competent agents

were placed in charge of them. But the public wouldn't buy their papers from Mr. Bennett's stands. People preferred to purchase their papers at the regular news stands, at three cents, rather than of the rival stands, for two cents. The news dealers trembled at first over the prospect. They argued that in the long run, Mr. Bennett, with his money bags, would be able to beat them. The skies cleared after a few weeks, when it became evident that the *Herald* news stands were proving a failure. Week by week the circulation of the great paper fell off. Not more than half a dozen of the news stands paid their expenses. The *World*, under the management of Joe Pulitzer, cut into its advertising business in an alarming manner. The patrons of the *Herald* placed their advertisements with the *World*, as the latter was less expensive in its charges. In spite of all Mr. Bennett could do, he was at length compelled to acknowledge that the news dealers had whipped him in the fight. The news delivery system, which had proved so costly an experiment, was sold out to the "Mutual News Company," at a heavy loss. Two weeks ago the *Herald* announced that hereafter the dealers would be allowed the old rate of profit. I have it from good authority that the *Herald* is now in a financial strait. It is rumored that the paper is mortgaged for \$2,000,000 to Mackay, his partner in the new Commercial Cable Company. If placed at auction to-day, I don't believe the *Herald* would realize one-half that sum.

The *Sun*, because of its opposition to Cleveland, in the Presidential campaign, lost 250,000 copies a week in its circulation. This loss will, however, soon be made up. Two newspapers have been driven to the wall since the election: the *Star*, the Tammany organ, and the *Truth*, the paper that obtained such an unenviable reputation, by publishing the famous Morey letter. The suspension of those papers threw at least fifty reporters and editorial writers out of employment. The demand for journalists has never been so weak as at present.

Newspapers are cutting down expenses right and left. The *Herald* discharged sixteen men, a few weeks ago, and several other papers have been reducing their staffs. If there are any of my readers who think of trying for a position on a New York newspaper, this summer, I would earnestly advise them to defer their applications until business improves.

The Lenten season, this year, is being generally observed by the fashionable world. There are very few balls announced for the next four weeks, and these will probably be poorly attended. The ladies who have been devoting the winter months to the pursuit of pleasure, are now engaged in giving their personal attention to charitable work. The morning and evening services at the Episcopal churches are well attended by the fair worshipers. Not until Eastertide, with its music of birds and its fragrance of flowers arrives, will Vanity Fair resume its wonted appearance. But do not sup-

pose that everybody is practicing self-denial, in these sombre days of Lent. While the business of the theatres is always poor at this time of the year, the houses are fairly well filled with "the world's people." Mr. Irving, last evening (Monday), began his farewell engagement of four weeks at the Star Theatre. It is not necessary for me to say that the theatre was crowded, for it is always crowded when Mr. Irving plays in New York. The piece was "Eugene Aram." William Winter, probably the best dramatic critic in the United States, in his article in the *Tribune*, this morning, spoke of the performance as "wonderful." From what I have seen and heard of Mr. Irving, I doubt very much whether during the last twenty-five years, we have seen his equal on this side of the Atlantic.

I cannot close this rambling letter without saying a word or two about the Bates graduates, who are in New York. Last evening I attended the twenty-fifth annual Commencement of the Bellevue Medical College, held at the Metropolitan Opera House, and saw among the one hundred and thirty-four graduates, my old classmate, W. S. Hoyt, Bates, '82, and O. C. Tarbox of the class of '80. Both gentlemen distinguished themselves while in the college, in the matter of scholarship. Mr. George Record, of Auburn, Bates, '81, is with a law firm in Wall Street, and expects to be admitted to the bar this summer. Everett Remick, of the class of '83, who is suffering from ill health, is at the Cosmopolitan Hotel. Mr. Bartlett, of

the same class, is a student at the College of Physicians and Surgeons.

F. L. B., '82.

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### LOCALS.

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#### BOB'S REVERIE.

Oh, what do I care for the fate  
Of a bachelor gray and bald?  
And why should I sigh for a mate  
When a literatus I'm called?  
In a quarto dictionary  
My pride shall be, shall be.

Who says I am not engaged  
To the fairest maid of all  
That never a heart pillaged  
Nor danced a jig at a ball?  
'Tis a quarto dictionary  
My bride shall be, shall be.

Look out for the measles.

The campus looks very black after its recent burn.

We are glad to see the two nines practicing so well.

All appreciate the after-dinner concerts given by the band.

We are a little late this year in stating that the campus is clear of snow.

The usual number of students observed Fast Day this year—with feasting.

Prof. (in Rhetoric)—"For the first lesson next term you may take six pages, beginning with Brevity."

In Zoölogy. Prof.—"What are involuntary muscles?" Student—"Those which we can use involuntarily."

Scene in Zoölogy recitation: Prof.—"Now when we come down to the lowest animals—you may sit, Mr. V—."

Prof. Stanton has given the Fresh-

men several interesting talks on the European war situation.

The Seniors and Sophomores have got out their lawn-tennis nets.

A "pick up" nine from the college recently defeated the Latin School nine by a score of 7 to 5.

At a recent entertainment, an old lady was heard to ask why those four men were called the "Meddlesome Quartette?"

The small boys, better known as "yaggers," have lately become very shy of water pails in the vicinity of Parker Hall.

The manager of the base-ball nine lately received a letter which closed with the request "ancer at wonce." It is said that he immediately remarked: "O, I can-er."

Student (to Professor who has been obliged to repeat the question several times)—"I don't believe I know what you are trying to get at; if I do, I don't know any thing about it."

Prof. (to precocious student in Zoölogy)—"What is the ectosarc and the endosarc?" P. S.—"Professor, I think that our books must differ." Prof.—"You may sit if you please."

A Freshone was heard to say, after attending one of Stoddard's lectures, illustrated by the stereopticon, "I should think it would cost something to carry around so many large pictures."

Our spring poet, as usual, has no sore throat, and doubtless as of old he will sing to us of brooks "bursting their iron bands" and "gliding merrily to the sea." The "swelling, opening

buds" will "make redolent the air," and the birds will "carol their sweetest, prettiest lays." The proper thing for farm-yard scenes will be about like the last year style.

We are indebted to a Freshman for a bunch of decayed May-flowers and a dandelion bud. "All astonishing facts concerning the premature growth of spring vegetables faithfully recorded here."

The advice in the French Reader given to the bather, is: "Cling close to the border," but one of the Sophomores, thinking of the time when he learned to swim, translated it, "Cling close to the board."

The boys began to burn the campus rather too early this year. The first warm day that saw a dry patch of grass tempted the torch of the incendiary. The consequence was that the campus was not evenly burned.

A lesson in economy might be learned from the theologues who were lately seen sweeping the gravel from the long sidewalk leading to Nichols Hall, in order to save shoe leather. Later intelligence states that it was only a part of a broom-drill which they were practicing.

Bok, our most faithful private secretary, whom we thought invulnerable, has at last met his fate. We were at first sorry for him; but as he appears to be happy, we have concluded that he is more wise after all than if he had taken up with some giddy-headed flirt in muslin.

Prof. (to a student who, it seems, had not been paying very good attention)

—“After what has just been said about the thoracic duct, where do you think the nourishment really enters the system?” Student—“In the stomach.” Prof.—“No; in the shoulder.” Student—“I thought the digestive apparatus was in the stomach, not in the shoulder.”

A few evenings since, six Junior amateur singers furnished music at a church sociable in an adjoining town. The sextet was treated with ice-cream, cake, and an *encore*. After the entertainment, a boy, whose place at his lady's side had been usurped by one of the singers, who was heard to remark: “If my old cats couldn't sing better'n that, I'd kill 'em.”

A few mornings since, one of the Professors rapped on the Reading-Room door, in order that some one within should open it, and thus save him the trouble of taking out his key. After the occupants had pounded on the inside and shouted “Come in,” for a few moments, imagine their surprise when they heard the well-known voice of a Prof. exclaim, “Well-why-don't-you-open-the-door-then?”

A certain Junior has great faith in patent medicines. Several weeks ago, he purchased a bottle of balsam for the throat. His chum took the first opportunity to pour out the medicine and fill the bottle with molasses, flavored with a few drops of camphor. The man of faith continued to preach up the efficacy of his cough medicine, until a few days since. It is needless to say that now it is dangerous to mention coughs, colds, or patent medicines in his hearing.

Recently an event occurred which brought into requisition much of the true courage which characterizes noble manhood. As one of the students was escorting a young lady to her home, he was suddenly confronted by an animal which resembled a cat. It was not a cat. In vain the young man waved his hat and stamped; evidently the *ole cat* had surveyed the sidewalk and for a time was a royal monarch of its claim. Just in the *Nick* of time the young man and lady left the scene of action and completed their journey by going the “longest way 'round.”

Arrangements have been made by the managers of the college base-ball nines of the State, for a series of eighteen games. The following is the schedule:

Name of Club.	City.	Date.
Bates vs. Colby,	Lewiston,	May 9.
Colby vs. Bowdoin,	Waterville,	“ 13.
State College vs. Bowdoin,	Orono,	“ 13.
Bowdoin vs. Bates,	Brunswick,	“ 16.
State College vs. Colby,	Orono,	“ 16.
Bowdoin vs. Colby,	Brunswick,	“ 20.
Bowdoin vs. State College,	Brunswick,	“ 22.
Bates vs. State College,	Lewiston A.M.,	“ 23.
Colby vs. Bates,	Waterville,	“ 27.
State College vs. Bates,	Orono,	“ 30.
Colby vs. Bowdoin,	Lewiston,	“ 30.
Colby vs. State College,	Waterville,	June 3.
Bates vs. Bowdoin,	Lewiston,	“ 3.
State College vs. Bowdoin,	Bangor,	“ 6.
Bates vs. Colby,	Brunswick,	“ 6.
Bowdoin vs. Bates,	Waterville,	“ 10.
State College vs. Bates,	Waterville,	“ 13.
State College vs. Colby,	Bangor,	“ 20.

The prize declamations by the second division of the Sophomore class were held at the college chapel on Friday evening, March 20th. The program was as follows:

MUSIC.—PRAYER.—MUSIC.  
Peaceable Secession Impossible.—Webster.  
A. S. Woodman.

Sectional Services in the Last War.—Cushing. U. G. Wheeler.  
 Revolutionary Rising.—Reed. Lura S. Stevens.  
 The Last Banquet.—Renaud. Mattie E. Richmond.  
 Rome and Carthage.—Hugo. Israel Jordan.  
 MUSIC.  
 Virginius to the Roman Army.—Kellogg. Roscoe Nelson.  
 Massachusetts and South Carolina.—Webster. F. W. Chase.  
 Mona's Waters.—Anon. Clara R. Blaisdell.  
 Extract. \*A. B. McWilliams.  
 Eulogy on Webster.—Parker. C. S. Pendleton.  
 MUSIC.  
 Pompeii.—Anon. J. R. Dunton.  
 Northern Laborers.—Naylor. E. I. Sawyer.  
 Address to the Survivors of the Battle of Bunker Hill.—Webster. Jesse Bailey.  
 Death-bed of Arnold.—Leppard. John Sturgis.  
 MUSIC.  
 \* Excused.  
 Decision of Committee.  
 Committee of Award.—A. B. Morrill, C. A. Washburn, F. A. Morey.  
 Miss Richmond and Messrs. Nelson, Chase, Pendleton, Bailey, and Sturgis were selected for the prize division.  
 The Senior Exhibition was held at the Main Street Church, Monday evening, March 23d. The program was as follows:  
 MUSIC.—PRAYER.—MUSIC.  
 Limitations to Knowledge. A. B. Morrill.  
 Persecutions of the Jews. W. B. Small.  
 Is the Freedman Free? C. T. Walter.  
 "To Thine Own Self be True."  
 C. A. Washburn.  
 MUSIC.  
 The Nicaragua Canal. F. A. Morey.  
 The Growth of Plutocracy. W. V. Whitmore.  
 The Change in American Character. A. F. Gilbert.  
 The Reality of Fiction. D. C. Washburn.  
 MUSIC.  
 Poetry as a National Power. Miss Ada H. Tucker.  
 The Existing Political Paralysis. C. A. Scott.  
 Benefits of the New Orleans Exposition. E. B. Stiles.

England's Aggressive Policy. J. M. Nichols.  
 MUSIC.  
 Morrill's part was vigorous in thought; Small was interesting and forcible; Walter's part was practical and well written; C. A. Washburn's remarkable control of voice and strongly written part held the close attention of the audience; Morey's part was well written and forcibly delivered; Whitmore was obliged by severe illness to be absent; Gilbert was as easy and graceful as ever; D. C. Washburn seemed master of his subject; Miss Tucker's was a carefully written part; Scott showed the forcible manner of thought and speech peculiar to him; Stiles was easy in manner and clear in thought; Nichols, the last speaker, did credit to himself and to his class.  
 The prize division of the Sophomore class declaimed Friday evening, March 27th, at Main Street Church. The following was the program:  
 MUSIC.—PRAYER.—MUSIC.  
 The Charge at Eckmuhl.—Headley. Arthur Littlefield.  
 The Men and Deeds of the Revolution.—Everett. L. G. Roberts.  
 The Last Banquet.—Renaud. Mattie E. Richmond.  
 Toussant L'Ouverture.—Phillips. J. W. Moulton.  
 MUSIC.  
 The Quarrel Between Brutus and Cassius.—Shakespeare. Nannie B. Little.  
 Massachusetts and South Carolina.—Webster. F. W. Chase.  
 Eulogy on Webster.—Parker. C. S. Pendleton.  
 Eulogy on Wendell Phillips.—Curtis. E. C. Hayes.  
 MUSIC.  
 Address to the Survivors of the Battle of Bunker Hill.—Webster. Jesse Bailey.  
 The American Flag.—Beecher. H. E. Cushman.  
 Virginius to the Roman Army.—Kellogg. Roscoe Nelson.



Death-bed of Arnold.—Leppard.

John Sturgis.

MUSIC.

Decision of Committee.

Committee of Award.—A. B. Morrill, C. A. Washburn, F. A. Morey, D. C. Washburn, C. T. Walter.

The prize was awarded to Mr. Sturgis, and an honorable mention was made of Miss Little.

PERSONALS.

ALUMNI.

'74.—F. L. Noble and I. F. Merrill have formed a law partnership and opened an office in Union Block. We wish them success.

'75.—A. M. Spear was in town recently.

'76.—C. S. Libby, of Beuna Vista, Col., has been making a short visit in Maine.

'76.—W. C. Leavitt is practicing law in Minneapolis, Minn.

'76.—Rev. A. L. Morey is the Acting President of Ridgeville College for the unexpired college year. The President, Rev. S. D. Bates, D.D., resides in Marion, O., and is absent most of the time. The Acting President has control and is well received.

'76.—Horatio Woodbury, M.D., is practicing in South Paris, Me.

'76.—B. H. Young is still practicing medicine in Amesbury, Mass.

'76.—Rev. Geo. L. White is preaching in Brunswick, Me.

'76.—E. C. Adams is the popular and successful Principal of Beverly (Mass.) High School.

'77.—H. W. Oakes read a very interesting article on "Methods of Study and Preparation for the Practice of

Law," at the recent meeting of the Androscoggin Bar Association.

'80.—E. H. Farrar has opened an architect's office in Kansas City, Mo.

'80.—Dr. O. C. Tarbox, Bates College, class of '80, graduate of the Bellevue Medical College, has obtained a situation in Randall's Island Hospital. There were eight or ten candidates, Dr. Tarbox taking the first rank and receiving the best position.—*Lewiston Journal*.

'81.—F. C. Emerson was ordained at Belknap, Iowa, March 4th, and is now in the employ of the Iowa Home Missionary Society, for this year.

'81.—B. S. Rideout, of Bristol, Conn., was at home recently, on account of the death of his father.

'81.—C. S. Cook is studying law in the office of Libby & Symonds, Portland; he was elected a member of the school-board in Harrison, at the March meeting.

'81.—Geo. E. Lowden has been obliged to decline a \$1500 position in Pennsylvania, on account of ill health. His physician says he must rest for a year; he is now living at Mechanic Falls.

'82.—Dr. W. S. Hoyt was in town recently.

'83.—A. E. Millett, of Richmond, Mich., has been spending a short vacation in Maine.

'83.—J. L. Reade, mailing clerk at the Lewiston Post-Office, is spending a few weeks' vacation in Washington, D. C.

'83.—H. H. Tucker, of Wolfboro, N. H., recently made us a visit.

'84.—E. R. Chadwick has been en-

gaged to teach Elocution at the Maine Central Institute.

'84.—C. S. Flanders has resigned as teacher of Mathematics and Natural Sciences, at the Highland Military Academy, in Worcester, Mass., and has accepted a like position in Peace Institute, Raleigh, N. C.

'84.—F. L. Sampson has entered the law office of Bolster & Watson, in this city.

STUDENTS.

'85.—G. A. Downey has engaged a summer term of school at Round Pond.

'85.—K. W. Spaulding, ex-'85, is in business at Sioux Falls, Dakota; his reports of the country are not very inviting.

'86.—W. D. Fuller has entered the U. S. Signal Service, and is at present stationed at Washington, D. C.

'86.—F. W. Sandford and W. H. Hartshorn are teaching in Oakland.

'87.—I. W. Jordan recently had a very pretty poem in the *Youth's Companion*.

'87.—Miss N. B. Little, who has been absent from college three weeks on account of severe illness, is convalescent.

'88.—Miss L. A. Frost is teaching at Sabatis.

'88.—J. H. Johnson, who was absent last term, on account of sickness, has returned.

THEOLOGICAL.

'82.—Rev. G. O. Wiggin has an excellent pastorate in Bristol, N. H.

'84.—Rev. W. W. Hayden is pleasantly situated in Whitefield, N. H.

'84.—Rev. J. L. Smith was ordained at the F. B. Church, in Harrison, March 11th. The sermon was preached by Rev. J. M. Lowden, '75. The installation of Mr. Smith, as pastor of the Harrison church, took place in the evening.

'84.—Rev. G. M. Musgrove has accepted the call of the F. B. Church at Springvale.

'85.—F. L. Hayes has written a series of papers for the *Morning Star*, on "The Young Men's Christian Association."

'85.—C. E. Mason has received a call from a flourishing church at Milton, N. H.

'85.—A. E. Cox is supplying at Augusta.

'85.—A. W. Anthony recently preached in Bangor.

'86.—W. H. Getchell is engaged to preach at Sabatisville another year.

'87.—D. T. Porter supplies at the Farmington F. B. Church.

'87.—R. B. Gilkey is preaching at New Gloucester.

EXCHANGES.

The *Alabama University Monthly*, with modest mien and with the fragrance of orange blossoms clinging about it, enters our sanctum. It greets us with extensive literary columns, full of decidedly interesting matter. Success to our friend of the "sunny South."

The Ann Arbor papers, the *Chronicle* and *Argonaut*, come replete with general college news. The editorials are,

however, discussions of local interests, while the literary departments are rather scantily filled. Yet in their general characteristics, both bespeak much of the proverbial Western energy and "push," and are welcome visitors.

With the April number, in well-chosen words of farewell, the present administration of the *Haverfordian* retires. This last number of the volume contains a pleasing article on "Bryn Mawr College," an institution soon to be opened for ladies, situated about ten miles from Philadelphia, founded and richly endowed by Dr. Joseph Taylor, of the Society of Friends. The article is rendered more attractive by the fine cuts of the buildings which accompany it. The chief literary production is, however, one on "The Genius of Hawthorne," a truly enjoyable discussion of an ever fresh and delightful subject.

The *Dartmouth*, in the number before us, refutes the statement which we have observed in many of our exchanges, and which we ourselves were about to copy, viz., that it is about to establish a daily. It says also: "During Commencement week, the *Dartmouth* regularly publishes a daily edition of eight to ten pages; but, for the rest of the year, our local editor rarely has more matter on his hands than will conveniently fill his columns fortnightly."

The *Northwestern* contains an interesting affirmative response to the question, negatively treated in the preceding issue: "Does the Fraternity Pay?" The discussion is by an undergraduate, made with characteristic enthusi-

asm, yet fair and open. This, with a delightfully breezy letter from Oregon, telling of butterflies, birds, and flowers, make the present number of the *Northwestern* a pleasant visitor. Heartily welcome will such *Nor'westers* always be.

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### AMONG THE POETS.

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#### THE OLD LOVE.

Is not the contrast fortunate?  
Without, the night all desolate:  
Within, this cheerful tête-à-tête,  
Here by the fire.

Four years we've sat together here,  
And you are sweeter every year;  
You bring the smile and dry the tear  
For every care.

When skies are dark and skies are blue,  
In summer and in winter, too,  
I find a changeless heart in you,  
In you, my love.

For colors that thy dark cheeks wear,  
For grace of form, none can compare—  
Ah, no, there's none that's half so fair  
As you—my pipe.  
—*College Argus.*

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#### NEAR MY DEWY JACQUEMINOT.

Near my dewy jacqueminot  
Cupid lurked one golden morning.  
Came Jeannette who told me "no"  
Near my dewy jacqueminot.  
But she saw the god, and lo!  
Changed to tenderness her scorning:  
Near my dewy jacqueminot  
Cupid lurked one golden morning.  
—*Harvard Advocate.*

---

#### LELIA.

She stands at the open window  
In a robe of snowy white,  
And the pale blue moon with glimmering sheen  
On her form throws a flood of light;  
Her two hands clasped on the casement rest,  
Her face against them lies,  
The stars above are wild with love  
At the sight of those upturned eyes.

Like a marble form of a maiden saint,  
 Set in a niche in the wall  
 In some cathedral old and quaint  
 Where pious pilgrims fall,  
 She stands—a queen of night,  
 Beautiful, pure, divine.  
 My idolatrous heart bows down at the sight  
 And worships at her shrine. —*Argonaut.*

SONG.

Deep, deep  
 In their caves below  
 While the cold winds blow  
 The flowers sleep,  
 Sleep.

There, there  
 Live the fairies who guard the flowers  
 And sing to them, sing thro' the cold, dark hours  
 Until they dream of the sun that smiles  
 Over the meadow for miles and miles ;  
 But even they sleep,  
 Sleep.

Soft, soft  
 Whisper the fairies of waving trees  
 That beckon the flowers with every breeze,  
 Of birds that rest in the boughs and call,  
 Call to their mates, till the flowers all  
 Laugh as they sleep  
 Sleep.

—*Vassar Miscellany.*

COLLEGE WORLD.

DARTMOUTH :

The college has contributed \$1,300 for the support of the University nine, and expect a much higher place in the list this year than last.

The new chapel at Dartmouth has a seating capacity of 600. The dedication will occur next Commencement.

HARVARD :

Over seventy members of last year's class are still connected with the University in the several graduate departments.

Harvard offers three batting prizes to the value of \$25, \$15, and \$10, the

first for highest University average for the year.

When the endowment fund of the Annex reaches \$100,000, it will be incorporated with the University.

Harvard has abolished the long-established custom, which required attendance at church once every Sunday, from the members of the three lower classes.

The *Harvard Crimson* remarks that "the expense of that delightful diversion, morning prayers, which the overseers have been so considerate as not to abolish, amounts to about \$5,000, annually."

AMHERST :

President Seelye, in a recent communication to the alumni, states that the influence of Greek-letter societies is salutary.

The college senate threatens to withdraw the base-ball nine from the league, if betting on games becomes as prevalent as it was last spring.

YALE :

Students at Yale are allowed six unexcused absences per term.

Plans are now on file to enlarge the library, as the present building is inadequate to the wants of the students. According to the best plan offered, it will have a capacity of 2,000,000 volumes, and will be one of the handsomest buildings of its kind in existence.

It is estimated that Yale brings into New Haven each year, \$1,000,000.

JOHNS HOPKINS :

The Japanese government has sent a student to the University to study History and Political Economy.

Simon Newcomb, the well-known astronomer, has recently been elected to the chair of Mathematics and Astronomy.

#### MISCELLANEOUS :

Bowdoin claims to have more prominent graduates than any other college.

President Barnard of Columbia, President McCosh of Princeton, and President Wilson of Cornell, are the only three men in the United States who have received the three degrees of Doctor of Divinity, Doctor of Laws, and Doctor of Literature.—*Ex.*

At ultra-classical Williams, Senior elective Latin is taken by three men, and Senior Greek by only two.—*Ex.*

The Princeton Faculty have forbidden the playing of base-ball, except on college grounds.

Columbia has decided that the studies of the Senior year shall be entirely elective. This plan will take effect next year.

Oxford University was founded by King Alfred in 886, A.D. Cambridge was founded by Segbert, King of Essex, in 604.

It is stated by an Egyptian traveler that there is a Mohammedan University, 900 years older than Oxford, situated at Cairo, and is still flourishing, as in the days of Arabian conquests. It contains but one room; the floor is paved, and the roof is supported by 400 columns. Ten thousand students are said to be educated there to preach the Moslem faith.

The last semi-annual examination at West Point resulted in one-fourth the class being dropped.

#### COLLEGE PRESS OPINIONS.

It is true that classmates have the most in common; they have, to a great degree, the same interests, pursuits, and feelings. Therefore it is right that classmates should be bound together by a closer bond of union, than members of different classes. It is not for nothing that for three or four years a set of fellows have met in the same class-rooms, eaten at the same tables, worked side by side at their studies and their sports, learned to know each other by so long a continuance of association, and become attached to each other by firm and constant ties. It is a pleasant sight to see a band of young men leaving college, with a warm fraternal feeling for each other, and a class-feeling of the right sort should be encouraged.

But when class-feeling or anything else, even so worthy a thing as a habit of close and concentrated study, keeps a student standing aloof from members of other classes than his own, the warm-hearted feeling of fellowship which should exist throughout the whole college, on the part of each student towards every other student, cannot have its full sway, "its perfect work."  
—*Haverfordian.*

The young man who graduates today from an institution of learning must be practical and business-like. The question is not so much What do you know? but What can you do? A vast store of knowledge without the business tact to use it in a profitable manner is of little use in the great struggle for existence. The motto of

Darwinism, "The survival of the fittest," is applicable to graduates, and he who fails to combine his mental ability with his business tact and shrewdness, will be left far behind in the great race of life.—*The Bethany Collegian*.

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### LITERARY NOTES.

**AROUND THE TEA TABLE.** By T. DeWitt Talmage. [Cowperthwait & Co., Philadelphia.]

This is an interesting and valuable book. Dr. Talmage here speaks with his usual vividness on eighty well-chosen subjects. Much practical sense crops out of every chapter, and the pleasing, conversational style in which the book is written, makes it interesting and easily understood by all who read it.

**OUTING**, an illustrated Monthly Magazine of recreation. [Wheelman Co., 175 Tremont St., Boston. \$3.00.]

The May number of *Outing* well deserves to be called a magazine of recreation. Its contents may be read with interest throughout. The poem entitled "Song of the Princess May," is a very fitting selection for the first page of this periodical. "Across America on a Bicycle" is a lively and spirited romance, written in a most pleasing manner. No one interested in the sports of the day can fail to be captivated by at least a dozen articles in the magazine, every one of which must have been written after thoughtful preparation. The selection and arrangement of the subjects certainly reflect great credit upon the publishers. *Outing* is worthy of an extensive patronage.

**A MAN OF DESTINY.** By Sira. [Belford Clarke & Co., publishers, 384-386 Broadway, New York.]

This is a remarkable book. It contains letters written to President Cleveland, before his inauguration, by three men whose names are withheld. These letters were first published in the *Inter Ocean*, and they attracted so great public notice, they have been reproduced in book form. The political situation of the country is impartially set forth. A graphic statement of the nation's great political crises are clearly given. The causes of democratic ascendancy are here discussed with unpartisan energy, while cunning and subtle satire pervades every letter, but in such a way as to make the work no less reliable, and much more striking and comprehensive in presenting, as it is claimed, important information concerning American politics.

**BEST BOOK FOR EVERYBODY.**—The new illustrated edition of Webster's Dictionary, containing three thousand engravings, is the *best book for everybody* that the press has produced in the present century, and should be regarded as indispensable to the well-regulated home, reading-room, library, and place of business.—*Golden Era*.

---

### CLIPPINGS.

Inquiry by Senior: "Can you tell me the difference between an indefinite, incoherent homogeneity, and a protoplasmic, cosmical, polyontological conception?"—*Ex*.

"Hello, Freshie! Did you get all the questions?" "Oh, dear, yes, sir! It was the answers I didn't get."—*Ex*.

They were standing at the front gate. "Won't you come in the parlor and sit a little while, Georgie dear?" "N—no, I guess not," replied George, hesitatingly. "I wish you would," the girl went on. "It's awfully lonesome. Mother has gone out, and father is upstairs, groaning with rheumatism in the legs." "Both legs?" asked George. "Yes, both legs." "Then I'll come." —*Ex.*

Prof.—"Love may be classed along with heat, light, and electricity as a species of force called energy." Student—"Isn't its spark generated by pressure?" —*Ex.*

## FOUR EPITAPHS.

"Deep wisdom—swelled head—  
Brain fever—he's dead—  
A Senior."

"False fair one—hope fled—  
Heart broken—he's dead—  
A Junior."

"Went skating—'tis said—  
Floor hit him—he's dead—  
A Soph'more."

"Milk-famine—not fed—  
Starvation—he's dead—  
A Freshman."

—*Ex.*

This is the house that Jack built;  
This is the cat with voice forlorn,  
That howled all night by the house on the  
lawn,  
In front of the house that Jack built.

This is the boot-jack flying fleet  
That lifted the cat right off her feet,  
That slugged the cat with voice forlorn  
That howled all night on the lonely lawn,  
In front of the house that Jack built.

"Only a tombstone under the willow,  
Only a cat—the earth for a pillow."  
Only a carcass mangled and torn,  
That was once the cat with voice forlorn  
That howled all night on the lonely lawn,  
In front of the house that Jack built.

—*Ex.*

Why is a ladies' seminary like a sugar factory? Because they both refine that which is already sweet.—*Ex.*

Fair Maiden (after a thrilling description of "the rush")—"O, what fun! how exciting! I always enjoy excitement." Bright student (with a sudden inspiration)—"And always excite enjoyment." Tableau!!! —*Ex.*

## A SEQUENCE.

We were married—she and I—  
In the spring.

Said she, as we settled down  
In our cottage in the town,  
"Love, we now begin life's reign,  
And of this, our small domain,  
You are king."

And a happier man than I  
Ne'er was seen.

And the future seemed to be  
Ever full of bliss for me,  
As I told my fairy wife,  
"Of my fortunes and my life  
You are queen."

Then her mother in our home  
Took her place.

And this life became to me  
Full of woes and misery.  
Though I dare not raise a fuss,  
From the day she came to us,  
*She was ace!*

—*Ex.*

## GRADATIM.

Casual meeting,  
Pleasant greeting,  
That was all.  
Bewitching glance,  
Delightful dance  
At the ball.

Coquettish talk,  
A charming walk  
On the shore.  
A hasty note,  
Two in a boat,  
Nothing more.

One pleasant eve,  
About to leave,  
And you know,  
Her father's shoe,—  
Ah! well! adieu,  
I must go. —*Yale Record.*

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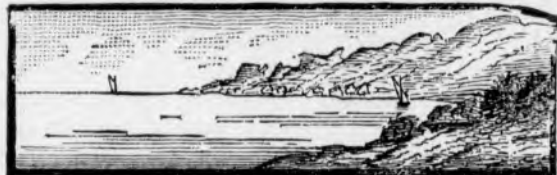
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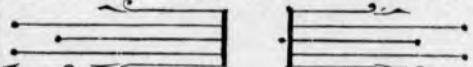
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